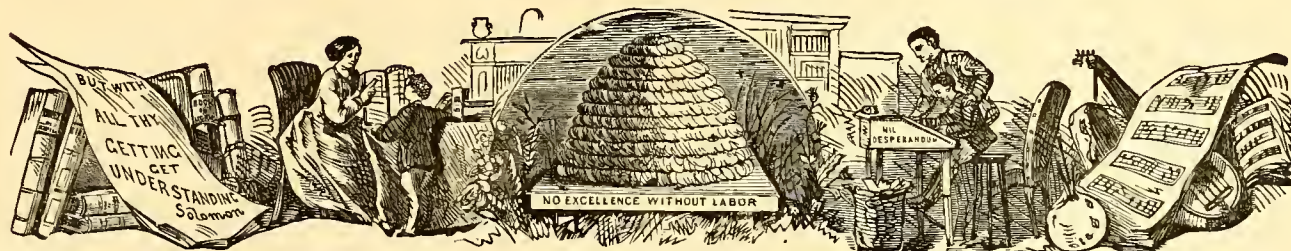


HOLINESS TO THE LORD.



NO. 13.



becoming Latter-day Saints. But that same Jesus who was so cruelly treated shall yet reign "King of kings and Lord of lords." The prophecies of God will be accomplished despite the chief priests and Pharisees of this generation—"Christians," devoid of the Spirit of Christ, whose name they profess, but whose works of righteousness they abhor.

A DIALOGUE.

Between Father and Son.

SON—Why do people make so much of the fourth of July?

FATHER—Because it is the nation's birthday.

S.—How is that?

F.—Why, exactly one hundred and four years ago the republic of the United States was born.

S.—But how can a nation be born?

F.—It came then into existence as a nation, while before it was not.

S.—What was it before?

F.—It was part of another nation.

S.—What nation?

F.—The kingdom of England, or rather of Great Britain, of which England is only a part, though the most influential and important part, in which is the seat of government.

S.—What is the seat of government?

F.—It is that part of a nation where the chief officers and the chief government offices are located, for the business of government.

S.—Why did not the people of this country continue to belong to Great Britain?

F.—That is a long story, which you can read and study at your leisure.

S.—But you can tell me some of the main reasons, can't you?

F.—Yes. More than a hundred years ago the larger part of this country, now known as the United States, so far as it was then inhabited by white people (principally English and of English descent), was known as colonies of Great Britain, and was subject to that government, which appointed and sent governors and other officers for the colonies, and made laws for them. Some of these laws were of an oppressive nature, and some of the officers were overbearing and tyrannical in their dealings with the people of the colonies, so as to cause embittered and angry feelings to exist.

S.—What particular things did the colonies complain of?

F.—One of the principal things was that the British government taxed them to raise money to pay for wars and other things in this and other countries. The colonies did not like to pay these taxes, and especially on the ground that America had no representatives in the British parliament. "No taxes without our consent," or "no taxation without representation," was the doctrine of the colonists. Besides, some of the colonies claimed that their charters freed them from such taxation.

S.—What is a charter?

F.—A charter is a special privilege or various privileges granted by the king or government of a country to one or more of its subjects or citizens.

S.—What did the colonists do then?

F.—They agitated the matter awhile, and eventually deputations of men from several of the colonies met in New York City in the year 1765, and were known as the Stamp Act Congress, because one of the principal things it considered was the Stamp Act, a law to compel the use of stamped paper, sold by the government, to put on papers of agreement, to make them legal.

S.—What did the Congress do?

F.—It asked the British parliament to take off the stamp tax and treat the colonists with justice. It also adopted a declaration of rights, showing the rights and privileges the colonists were entitled to, under the laws and charters.

S.—What did the parliament do?

F.—It repealed the Stamp Act in 1766, but imposed taxes on import duties on tea, paper, glass and other things brought to America, and sent soldiers to enforce the law.

S.—What did the colonists do?

F.—Nearly all the colonies maintained that taxation without representation was tyranny, and many refused to pay the taxes. Disturbances occurred in consequence, in one of which, between soldiers and citizens, in Boston, in 1770, some of the latter were killed and others wounded. The citizens demanded the immediate removal of the troops, which demand was complied with. Soon after the taxes were taken off everything but tea, and the tax on that was made very light.

S.—How did they get along then?

F.—The colonists were still averse to the imposition of any tax at all by the British parliament, unless the colonies were allowed to send representatives to the British parliament. Of course it was the duty of the governors to enforce the law. In 1771 a collision occurred between the governor and his soldiers of North Carolina and a political association of the people, called regulators, in which the latter were defeated and their leader hanged. The next year some of the people of Rhode Island burned the British ship, *Gaspé*.

S.—I suppose that made things worse.

F.—In Boston, in the winter of 1773, the people having so resolved beforehand, a number of men, dressed like Indians, went on board two newly arrived tea vessels, broke open the chests of tea and threw it into the water.

S.—What followed in consequence?

F.—The British government sent General Gage and more troops to Boston, and prohibited the entrance or departure of any vessel at that port.

S.—What did the colonists do?

F.—War appeared to be inevitable, so a number of the people of Massachusetts met in counsel and sent invitations to all the colonies to send men to a general congress to consider what should be done.

S.—Did they do so?

F.—All the colonies but Georgia sent delegates to the congress, which met in Carpenter's Hall, Philadelphia, in September, 1774, and was known as the First Continental Congress.

S.—What did the congress do?

F.—The idea of a union of the colonies was much dwelt upon and the congress resolved to meet again in May of the next year.

S.—What followed?

F.—Other important events occurred in rapid succession. During the summer of 1774 both sides made preparations for war. The colonists formed themselves into companies called minute-men. A false report of an attack by General Gage caused thirty thousand minute-men to start for Boston. Ninety colonists assembled at Salem and formed an independent government, called a Provincial Congress, assumed governmental powers, and prepared for war in earnest.

S.—How then?

F.—In the spring of 1775 General Gage heard that the colonists were collecting war material and provisions at Concord, so he sent a party of soldiers to seize the same. These soldiers were opposed by the minute-men at Lexington and Concord, where fights ensued, and a number were killed on both sides. This was the commencement of the Revolutionary War, which you must read about. In Virginia, North Carolina, Georgia and New York the people actively engaged in warlike measures. The Second Continental Congress met in Philadelphia, in 1775, and appointed George Washington to be commander-in-chief of the colonial soldiers, or continental armies, as they were called. They demanded justice from the British government, but made every preparation for war, issuing paper money, building war vessels, and authorizing privateers to prey on British vessels.

S.—That was a good deal like war.

F.—Yes; war commenced in various parts of the country, and continued with varying success.

S.—What more did the colonists do?

F.—In the Continental Congress in June, 1776, held in the State House, Philadelphia, Richard Henry Lee, of Virginia, urged that the colonies should be free and independent States; and after discussing that question, the congress agreed to it on the 2nd of July. Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robert R. Livingston got up a paper, called "The Declaration of Independence," which was accepted by the congress on the 4th of July of that year, 1776.

S.—What was the meaning of "The Declaration of Independence?"

F.—It was that the colonies should become and be known as a free and independent nation, or republic—independent of Great Britain or any other nation—under the name of the United States of America.

S.—Did that end the war?

F.—No; there were many battles and a great deal of hard fighting after that. The colonists had the French to help them against Great Britain. The war did not end till 1783, on the 3rd of September of which year a treaty of peace was signed at Paris, wherein the independence of the United States was acknowledged by Great Britain. So now you know why the 4th of July is the great national holiday in this country, and why "The Declaration of Independence" is read in public celebrations on that day.

THE SCRIBES.

BY W. CLEGG.

WE often find mention made of the Scribes by the Savior, in the books of the New Testament, and generally in a very unfavorable manner. Undoubtedly those alluded to deserved all that was said of them.

As a class, they were of great importance among the Jews. It was their business to write the revelations, and copy the books of their scriptures; also to execute and take care of all legal documents, as in the case of Baruch, the Scribe, mentioned in Jeremiah xxxii., 10th to 14th verses, in the sale of a piece of land, that the evidence of the purchase might be safely kept until after the return from Babylon.

The Scribes, through their great care and constant practice, reached a high degree of perfection in transcribing their sacred writings. It is said that they knew exactly how many letters each of their books contained; and the smallest defect was sufficient to cause them to destroy the page they had written, and write it over again. They would never retouch or erase. Whatever may be said against them in other respects, one thing appears greatly to their credit, that is, the great reverence they paid to the sacred name of Jehovah. Whenever they had occasion to write it, they would always wipe their pens and refill them before doing so.

The reason why there has always been so few very ancient copies of their sacred books is, that when they found them becoming very old, the Scribes reverently buried them in graves, after copying them.

The Scribes also, as well as the Pharisees, were the expounders of the law and the prophets to the people; but while they kept pretty strictly to the reading of their books when transcribing, they often took great and unwarrantable liberties in interpreting the same to the people. Thus, they handed down many things very clearly expressed by the prophets in relation to future events, especially in reference to the Messiah, in their copies, which, by their strange interpretations, they entirely nullified. This was so much so in the case of the Savior, as to cause the great mass of the Jews to

fail to recognize Him when He appeared among them, though just as the prophets had predicted.

The "British and Foreign Bible Society," undoubtedly well posted in many things in relation to the Bible, have published a work entitled "The Book and its Story," in which it is stated, on page 84, that they interpreted the 7th and 8th verses of the 53rd chapter of Isaiah, as follows:

The 7th verse says, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

This they interpreted: "He has prayed, he has been heard, and before he opened his mouth he was accepted. The strong of the people he shall deliver as a lamb for a sacrifice: and as a sheep that is silent before her shearers. And there shall be none who shall open his mouth in his presence, and speak a word."

The 8th verse: "He was taken from prison and from judgment, and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

This they interpreted: "From chastisements and revengings he shall gather our captivity: and the wonderful things that shall be done for us in his day, who shall be able to write? For he shall take away the dominion of the nations from the land of Israel; the sins which my people have committed, even upon them shall they come."

The following are also some of their sayings:

"The scriptures are water, but the traditions are wine."

"The words of the scribes are lovely, above the words of the law."

"Some of the words of the law are weighty, but the traditions are all weighty."

This is the way in which they expounded the fourth commandment, viz., to do no work on the Sabbath day: "If a loaf was to be carried on that day by a single person, he would be guilty; but if two persons carried it together, both were innocent."

The people had unbounded confidence in the Scribes and Pharisees, and considered that they knew all about the things they pretended to teach, and so left these matters entirely to them.

Well might the Savior denounce them so heavily at times, declaring that they had made the Word of God of none effect through their traditions.

Although such flagrant inconsistencies were justly chargeable to the Scribes, yet, doubtless, many of them were honorable men in every sense of the word.

Ezra, whose book appears among the rest of the books of the Bible, was one of the best of men. He was the first to collect together the books of the Jews, that were written up to his time, into one volume. He lived many years after the return of the Jews from captivity, and wrote the history of the times in which he lived—over 100 years. He was often called by the Jews, their second Moses; and, what is singular, he lived to exactly the same age, 120 years, and brought about much reformation among the people after their return to their own land.

SURELY happiness is reflective, like the light of heaven; and every countenance, bright with smiles, and glowing with innocent enjoyment, is a mirror, transmitting to others the rays of a supreme and ever-shining benevolence.

ANECDOTES OF ELDER GRANT.

BY T. B. LEWIS.

WHEN on my mission to the State of Virginia, a few years since, it fell to my lot to labor in that portion of the State which had been visited some twenty-five or thirty years previous by the late President Jedediah M. Grant.

From what I could learn of him then, he certainly was a most remarkable man. He seemed to live fresh in the memories of all classes; and they never grew tired of relating to me many reminiscences connected with his fruitful labors in their midst, and I never became weary of listening to these most interesting narrations. His career there, as elsewhere, was marked with abundant evidences in proof of his claim to be "a servant of God, with a divine commission." Through the power of God existing with him, and the inspiration of the Holy Ghost, he was not only prepared to propagate the principles of the gospel, as restored, but also to meet the powerful enemies of the truth that arrayed themselves against him and the Church, as they were wont to do in the early history of the work.

Thinking the young Latter-day Saints would be interested in a narration of some of these events, I will give them as they were given me, as near as I can recall them after a lapse of ten years.

In the early part of President Grant's ministry in that country, he gained quite a reputation as a ready speaker, frequently responding to invitations to preach from such subjects or texts as might be selected at the time of commencing his sermon, by those inviting him.

In time it became a matter of wonder with many as to how and when he prepared his wonderful sermons. In reply to their queries he informed them that he *never* prepared his sermons as other ministers did. He said, "Of course, I read and store my mind with a knowledge of gospel truths, but I never study up a sermon."

Well, they did not believe he told the truth, for, as they thought, it was impossible for a man to preach such sermons without careful preparation. So, in order to prove it, a number of persons decided to put him to the test, and asked him if he would preach at a certain time and place, and from a text selected by them. They proposed to give him the text on his arrival at the place of meeting, thus giving him no time to prepare.

To gratify them, he consented.

The place selected was Jeffersonville, the seat of Tazewell County, at that time the home of the late John B. Floyd, who subsequently became secretary of war, and many other prominent men.

The room chosen in was the court house. At the hour appointed the house was packed to its utmost capacity.

Mr. Floyd and a number of lawyers and ministers were present and occupied front seats.

Elder Grant came in, walked to the stand and opened the meeting as usual. At the close of the second hymn a clerk, appointed for the occasion, stepped forward and handed a paper (the text) to Elder Grant.

Brother Grant unfolded the paper and found it to be blank. Without any mark of surprise, he held the paper up before the audience, and said:

"My friends, I am here to-day according to agreement, to preach from such a text as these gentlemen might

select for me. I have it here in my hand. I don't wish you to become offended at me, for I am under promise to preach from the text selected; and if any one is to blame, you must blame those who selected it. I knew nothing of what text they would choose, but of all texts this is my favorite one. You see the paper is blank" (at the same time holding it up to view).

"You sectarians down there believe that out of nothing God created all things, and now you wish me to create a sermon from nothing, for this paper is blank.

"Now, you sectarians believe in a God that has neither body, parts nor passions. Such a God I conceive to be a perfect blank, just as you find my text is.

"You believe in a church without prophets, apostles, evangelists, etc. Such a church would be a perfect blank, as compared with the church of Christ, and this corresponds to my text.

"You have located your heaven beyond the bounds of time and space. It exists nowhere, and consequently your heaven is blank, like unto my text."

Thus he went on until he had torn to pieces all the tenets of faith professed by his hearers; and then he proclaimed the principles of the gospel in great power.

He wound up by asking, "Have I stuck to the text, and does that satisfy you?"

As soon as he sat down Mr. Floyd jumped up and said: "Mr. Grant, if you are not a lawyer you ought to be one." Then, turning to the people, he added: "Gentlemen, you have listened to a wonderful discourse, and with amazement. Now, take a look at Mr. Grant's clothes. Look at his coat; his elbows are almost out; and his knees are almost through his pants. Let us take up a collection."

As he sat down another eminent lawyer, Joseph Stras, Esq., still living in Jeffersonville, arose and said:

"I am good for one sleeve in a coat and one leg in a pair of pants, for Mr. Grant."

The presiding elder of the M. E. church, South, was requested to pass the hat around, but replied that he would not take up a collection for a "Mormon" preacher.

"Yes you will!" said Mr. Floyd.

"Pass it around!" said Mr. Stras, and the cry was taken up and repeated by the audience, until, for the sake of peace, the minister had to yield. He accordingly marched around with a hat in his hand, receiving contributions, which resulted in a collection sufficient to purchase a fine suit of clothes, a horse, saddle and bridle for Brother Grant, and not one contributor a member of the Church of Jesus Christ of Latter-day Saints, though some joined subsequently. And this from a sermon produced from a blank text.

At another time, Elder Grant was challenged by a very eminent Baptist preacher, named Baldwin, to a discussion.

Brother Grant consented.

The place chosen was the fine, large church of his proud and imperious antagonist.

Mr. Baldwin was described to me, as a man, overbearing in his manner—a regular browbeater.

When the time came for the discussion, the house was densely crowded. Umpires were chosen, and everything was ready to proceed, when Brother Grant arose and said, "Mr. Baldwin, I would like to ask you a question before we proceed any farther."

"Certainly so," said Baldwin.

"Who stands at the head of your church in south-west Virginia?"

Mr. Baldwin very quickly and austere replied, "I do, sir; I do."

"All right," said Brother Grant; "I wished to know that I had a worthy foe."

Mr. Baldwin looked a little confused for a moment, and then said:

"Mr Grant, I would like to ask you, who stands at the head of *your* Church in south-west Virginia?"

Brother Grant arose and with bowed head replied, "Jesus Christ, sir."

The shock was electrical. This inspired answer completely disarmed the proud foe, and the humble servant of God again came off victor.

May the sons of this noble man emulate the glorious traits of a father who was so honored of heaven.

Correspondence.

PAROWAN,
June 6th, 1880.

Editor Juvenile Instructor,

DEAR BROTHER:—Our Sunday school held a jubilee on Sunday, June 6th, and we thought a brief report might be interesting to your young readers.

The exercises consisted of recitations, songs and choruses, and readings from the Doctrine and Covenants.

The attendance was large, and, considering the rather lengthy programme, the order and attention were excellent throughout. The musical exercises, conducted by Bros. T. Durham and L. Mortensen, were much appreciated, and reflected great credit on the trainers and the little singers.

A few appropriate remarks were made at the close by President W. H. Dame, Thomas Durham, and Morgan Richards, Jr., the superintendent.

Prizes were presented to the performers as they stepped from the platform. The room being suitably decorated, added to the pleasantness of the occasion.

MARY A. MITCHELL, Secy.

ENGLAND'S POINT, CHEROKEE CO., N. C.,
May 27th, 1880.

Elder George C. Lambert,

DEAR BROTHER:—Since last October, E. B. Edlefsen and I have been laboring in Fannin, Union, Lumpkin and White Counties, Ga., but most of the time in Fannin County. During the time we have baptized four persons, one of whom has been a Baptist preacher, a firm young man, who will doubtless be useful in the cause.

There are a great many firm believers in "Mormonism" who are afraid to be baptized, on account of the prejudice of the wicked, low class of people, who are always in the humor to do a private injury to anyone who desires to do right. Most of the former class will likely go to Colorado before they are baptized.

We have fields enough opened to keep four more Elders laboring to a very good advantage for two or three months.

We have received no ill-treatment so far, except by being misrepresented. Some have expressed a desire to "hickory-whip," shoot or hang us, but they feared the multitude and the law. We pay no attention to them, not fearing their threats.

The Lord blesses us so that we do not lack for friends, our wants being cheerfully administered to. We are now in the vicinity where Elder Parry received the "stripes" last summer, from the hands of a ruthless mob. The prejudice has died out considerably since that time, and many are favorable now who were bitterly opposed then, and the people generally express a desire to hear a "Mormon" Elder again.

We came here a week ago, and have held two meetings, and expect to hold two more next Sunday, and return to Georgia next week.

A great deal of the wheat and rye in this country are being destroyed by rust. Some of the people are beginning to think the judgments are coming, as they notice the pestilences, in different forms, that are stalking abroad over the earth.

We are enjoying good health and spirits, which we have been blessed with nearly all the time since we left Utah. We rejoice in laboring for the building up of the kingdom of God.

Ever praying for the welfare of Zion, I remain, your brother in the gospel of Christ,

T. W. HEWARD.

MUDDY BRANCH, JOHNSON CO., KY.,
June 21st, 1880.

Elder George C. Lambert,

DEAR BROTHER:—It is with pleasure I inform you of our welfare. Since my last to you, we have traveled a great portion of the time in the western part of Virginia, through Wayne, Lincoln and Logan Counties.

In the early part of spring, the streams were very flush, and there being no other means of crossing them for one traveling on foot, we had to wade many of them. Though the water was very cold, it did not seem to have any bad effect on us. Though forced to endure hardships, we felt encouraged under the blessings of the Lord. We realized that we were in charge of a precious message to deliver to a fallen race; and that we, through the grace of God, might put them in possession of the true light that lighteth every man and woman into the kingdom of God, who will receive and follow it.

There never had been a Latter-day Saint Elder in that part before that I know of, and, as is generally the case when traveling in new fields, the people were very anxious to hear us preach. In one place, the Baptists were assembled at their monthly appointment, and hearing that we were at a house near by, they sent for us to come and hold a meeting. We gladly accepted the invitation, and during service, great attention was paid to our teachings.

In many instances the people are in a very low, degraded condition. Tobacco and coffee are used to a great extent. Passing along the road, women have even sent to us to try to beg a piece of tobacco. I trust there are none of our young readers who will ever be guilty of using it, as it is a bad, filthy habit. It is an evil, when once contracted, that is hard to get rid of.

Since coming back to Kentucky, we have labored most of the time in Lawrence Co., where there is a fair prospect for the future.

Since writing the last letter, we have baptized six adults, and blessed nine children, and more are expected to join the Church soon.

The good work is progressing favorably in these parts, and I trust that through the help of the Lord, we shall do a good work here.

All is fair for a large emigration to the gathering place of the Saints, in Colorado, in the spring. Brother Butterfield joins with me in kind regards.

Ever praying for the prospects of Zion and all Saints, I remain
Your Brother in the Gospel of Christ,
GORDON S. BILLS.

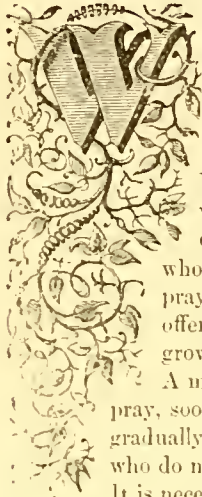
GOOD ADVICE.—Be careful that you do not commend yourselves. It is a sign that your reputation is small and sinking if your own tongue must praise you; and it is fulsome and unpleasing to others to hear such commendations. Speak well of the absent whenever you have a suitable opportunity. Never speak ill of them, or anybody, unless you are sure they deserve it, and unless it is necessary for their amendment or for the safety and benefit of others.—*Sir Matthew Hale.*

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, JULY 1, 1880.

EDITORIAL THOUGHTS.



E are commanded of the Lord to pray unto Him. There are some people in the world who think prayer unnecessary. They seem to have the idea that because the Lord knows all things, and is all-powerful, that prayer is not necessary.

We hope there are no Latter-day Saints who have this idea. We have met, however, occasionally, persons in the Church, who seem to attach very little importance to prayer. Prayer is a benefit to the person who offers it. Without it, no Latter-day Saint can grow in faith, and in the knowledge of God. A man or woman in this Church who does not pray, soon loses interest in the work of God, and gradually dries up in his or her faith. Children, also, who do not pray, do not grow in the things of God.

It is necessary for man's proper growth in righteousness, that he should hold communion frequently with his Father in heaven. When he does so, the Spirit of God descends upon him and enlightens his mind, and shows him his weaknesses and how to correct them, and to become more God-like. A spirit of humility rests upon him, and he sees his own weaknesses as he could not do if he did not thus pray.

In ancient times, men were required to offer sacrifices. They brought oxen, sheep, fowls, etc., to the priest, and they were offered as burnt offerings unto the Lord. This was according to His commandment, and all the faithful observed this method of sacrifice. But since the death of our Savior, the Lord requires of His children the sacrifice of a broken heart and a contrite spirit. This sacrifice we must offer to the Lord in prayer. It is only by prayer that we can make this sacrifice. When we bow ourselves down before the Lord in the depths of humility, we then see how necessary it is to have a broken heart and a contrite spirit; and the Lord accepts of the offering, and bestows a blessing upon those who bring it to Him.

It is true our Father's purposes will roll forth, even if many people should fail to pray to Him for their fulfillment. The prayers of the good and faithful will prevail, and the neglect and carelessness and inattention to prayer of the unfaithful will not prevent the Lord from fulfilling His purposes. But there is this advantage about prayer. We ask the Lord to bring about certain purposes which are desirable. When these purposes are fulfilled, we feel that God has heard our prayers. We are thankful that we have had the spirit to ask Him to fulfill these things, and when we see the fulfillment, we have increased faith to ask Him for other blessings. There is nothing connected with the work of God, or for its interests and progress, that Latter-day Saints should neglect to pray for. Do we want to be blessed individually? Then pray for the blessing. Do we want to be blessed in our families?

Then offer unto Him our petitions to that end. Do we have any secret desires that we cannot ask men to grant? If we do, we can go to Him who knoweth all our thoughts, and pour them out before Him without shame, and if they are right, He will grant them unto us. Do we want to see the people of God prosper, delivered from their enemies, or any blessing bestowed upon them? We can ask; and when we see our prayers fulfilled, it causes gladness to spring up in our hearts, and our faith is increased.

So with the redemption of Zion. So with the gathering of the Jews, which will yet take place; for the Jews will soon return to Jerusalem and rebuild the ancient city. So with the return of the Ten Tribes. So with the judgments and calamities that are coming upon the wicked. So with the conversion of the Lamanites, and the bringing of them into the covenant. So with the gathering of the honest from all Gentile nations. These are a few of the events which are to take place in the last days—the days in which we live. They are events, for the fulfillment of which every Latter-day Saint should look forward with desire, and for which he should pray.

Little children, live near to God. Pray to Him in secret for those things which you need, that come within range of your minds and desires; and as you continue and grow older, and your faith increases, your minds will stretch out, and you will have faith to call upon God for many things which you do not understand at present. In this way such men as Samuel, Daniel, Joseph, Abraham, Nephi, and many other ancient men of God commenced, and they became mighty prophets, because they lived so near to God that He told them His will, and revealed Himself to them. He did so in our day, to the Prophet Joseph, and He is doing so at the present time, to many others. In this way you will learn how valuable prayer is to the humble Saint, and how much peace and joy and happiness will come to you from its exercise. When you are in trouble, go to God and tell Him your troubles, and ask Him for His Holy Spirit. If you are in difficulty, He will hear you and deliver you, and He will never desert those who put their trust in Him. The children of this Church, as well as all the adult members of it, should be the happiest children and people upon the earth, for if they are not happy, it is because they do not live so near to God as they ought to do.

A KIND ACT.—Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth. Does not almost every one remember some kind-hearted man who showed him a kindness in the days of his childhood? The writer of this recollects himself at this moment as a bare-footed lad, standing at the wooden fence of a poor little garden in his native village. With longing eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The owner came forth from his little cottage; he was a wood-cutter by occupation, and spent the whole week at work in the woods. He had come into the garden to gather flowers to stick in his coat when he went to church. He saw the boy, and, breaking off the most beautiful of his carnations, gave it to him. Neither giver nor receiver spoke a word, and with bounding steps the boy ran home. And now, at a distance from that home, after so many events and so many years, the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation has long since withered, but it now blooms afresh.—*Douglas Jerrold.*

THE YOUNG ARTIST.

HE who can learn to write can learn to draw; and, as writing is not only taught to those who are destined to become authors, as a part of their general education, so is drawing of equal importance to others besides professional artists.

draw a cow that shall not be mistaken for a horse is one step; but to draw a cow with all its just proportions, movement and expression, is an art to be learned.

Who has ever hesitated to teach a child to write? How many regard the art of drawing as of no practical importance? Yet is it not as beautiful an accomplishment? Has it not its practical uses in every occupation of life? Does it not open



We draw a figure or form that is recognized as a letter; we combine this with other forms or characters, and we have words, which, properly arranged, form sentences. This is writing.

Another mode of expressing ourselves is called drawing, and is not less useful or necessary than by letters or words. To

to all, inexhaustible sources of utility and pleasure; teaching the hand to record, the eye to observe the ever-varying beauties of nature, and spreading a charm over every object of God's creation?

From the anvil of the smith to the costly productions of the manufacturer of ornamental art, it is ever at hand with its

powerful aid, qualifying the mind and hand to design and produce all that the tastes of society require.

Many fear to attempt to learn the art of drawing, from a mistaken idea that they lack capacity—or what is called genius. But have they ever made the attempt?

Let our readers look at our picture of the young artist, intently endeavoring to depict the dog his sister “poses” for him, and let them recall to mind possibly similar attempts to reproduce a likeness of a favorite. Before they knew their A B C they could tell a man from a dog, by a picture; and even in their untaught way and rude lines produce a resemblance to the object formed in their young minds.

Our Indians thus record their history in rude outline, yet no one can mistake their meaning.

Now, where is the boy or girl who cannot do this? And, if a person can do it, does he not possess the germ within him that, with proper cultivation, will develop and bring forth the most happy results?

As in all other arts and studies, all cannot expect to be equally perfect, and rival the great masters in design. The perfection of the work of the professional artist, is the result of a lifetime of toil and study.

Of the thousands who learn music, how few have composed an opera, or even the simplest air? Yet what a blank and dreary society we would live in, if, from the fear of failure, the musical art were neglected by those who love or devote themselves to its pursuit.

They who learn to draw, ever find pleasure and profit awaiting them, more than sufficient to repay for the difficulties to be overcome. Be it ever remembered that practice will make perfect, and perseverance will lead to eminence.

Let our juvenile friends look over the long record of illustrious names who figure in art, all having their beginnings as pictured in our illustration. Giotto, who rose to the esteem and friendship of the greatest men of the age, and whose native city has honored him with a statue, was once a poor shepherd boy; and while tending his sheep and goats in the field, developed the talent that made him great, by drawing pictures of his flock on the sand and on stones, with a stick.

Every boy and girl is familiar with the story related of Benjamin West, the second president of the Royal Academy, who, when only seven years old, drew the portrait of his sister while watching by her cradle.

In fact, I look over the long list of our greatest painters, and find that a great majority have had to force their way upward in the face of poverty and manifold obstructions. Possessing an inclination to draw, though circumstances forced them into other occupations, the will and determination to succeed and acquire a mastery in drawing prompted and hurried them onward over all obstacles to success.

Thus Claude Lorraine, the pastry cook; Tintoretto, the dyer; Caravaggio, the mortar carrier; Salvator Rosa, the bandit; Zingaro, the Gipsy; Canova, the stone-cutter; Bacon, the cloth weaver; Barry, the sailor boy; Opie and Romney, the carpenters; Jackson, the tailor; Northcote, the watch-maker; Turner, the barber; Etty, the printer; with Martin, Wright and Gilpin, ship painters; and Cox, Sanfield and Roberts, scene painters, all have written their names on the page of history, not by luck, but by skilled application and industry.

Possibly the picture before us of a young artist is not purely imaginary. Doubtless it represents a pleasing incident in the young life of the artist who has so capably reproduced it; and who, no doubt, smiles when contrasting this finished pro-

duction with the remembrance of his rude “first attempt,” years ago. Now he can measure the sum of his satisfaction, as his mind travels back over the years of toil and trouble, nourished by hope alone, until his bright dreams became realities, and constant practice yields him the power of the master’s touch.

Let our young readers remember that “anyone who can learn to write can learn to draw;” and of the many accomplishments that boys and girls may acquire with the facilities of the present age, learning to draw is not the least, nor yet the most difficult.

G. M. O.

BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

(Continued.)

SOON after Moroni had sent this communication to Pahoran, the chief judge, he received a reply from him. He stated that the king-men had again assumed great prominence; had organized a powerful party in opposition to free government; prevented sending supplies and reinforcements to the armies in the field; driven him from the judgment seat; taken the city of Zarahemla, and had appointed a king over themselves, by the name of Pachus, who had formed an alliance with the king of the Lamanites, and agreed to hold the city of Zarahemla while they conquered the rest of the country. Pahoran further stated that he had fled to the land of Gideon; and that the lovers of liberty were taking up arms and flocking to his standard. He informed Moroni that he had sent him a small supply of provisions, which would perhaps last until some change for the better. He directed him to start with a few men to join him, and to gather all the strength he could on the march. They would then unite their forces and speedily put down the rebellion.

This letter gave Moroni great satisfaction, as it assured him of the faithfulness of Pahoran, and a large proportion of the people to the interests of the country. He carried out the instructions of Pahoran. On the way to the lands of Gideon thousands flocked to his standard. When a junction was formed with Pahoran they found themselves at the head of an overwhelming force, with which to suppress the rebellion. They marched for Zarahemla, where a battle was fought, in which Pachus was killed and his army taken prisoners. Pahoran was restored to the judgment seat, and the rebels under Pachus, and those who were cast into prison at the commencement of the war, were tried and executed according to law. All who would not take up arms in defense of their country were put to death. These events occurred near the close of the year 62, B. C. In the commencement of the following year, supplies were forwarded to the armies in the field, and also a reinforcement of six thousand men to each of the divisions commanded respectively by Helaman and Moroni. Moroni and Pahoran, leaving a strong force in Zarahemla, marched for the city of Nephiah, with a determination to retake it from the Lamanites. On their way they encountered a considerable body of Lamanites, defeated them, and took about four thousand prisoners with their arms and provisions. As they made a covenant of peace with the Nephites, they were sent to dwell with the people of Ammon. Arriving at Nephiah the army of Moroni camped near the city. He was desirous of meeting the Lamanites on the plains, but as there was little probability that they could be induced to come out

to fight, another plan was adopted. In the darkness of night, Moroni succeeded in reaching the top of the wall for the purpose of discovering the condition of the enemy within. He found they were on the east side, by the entrance, and asleep, while the western part, owing probably to a fatal sense of security, was left unguarded. The men of Moroni, with cords and ladders, marched to this unguarded part of the wall, and succeeded in scaling it and letting themselves down on the inside without disturbing the garrison. When the Lamanites awoke in the morning and found the army of Moroni within the walls, they were panic-stricken, and immediately began to evacuate the place. When this was discovered, pursuit immediately commenced. Many Lamanites were killed and taken prisoners; the remainder fled to the land of Moroni, which lay in the south-east corner of the country, by the sea-shore. The victory was obtained without the loss of a Nephite. The prisoners manifested a desire to join the people of Ammon, and were permitted to do so. They soon manifested their good intentions by their diligence and faithfulness. This relieved the Nephites of a great burden, and from being enemies the Lamanite prisoners became profitable friends.

The great number of prisoners taken by Moroni had much reduced the strength of the Lamanites, and the release of many Nephite prisoners had greatly strengthened his own forces. He marched to attack the Lamanites. They retreated, and were met by Lehi and Teaneum, but succeeded in making their escape to the land of Moroni, where they were generally concentrating. The Nephite army camped around the Lamanites on the wilderness side, on the south and east. Both armies were weary with excessive marching, and no general moves were attempted during the night. But Teaneum, considering that Aumoron and Amalickiah were mainly responsible for the long and disastrous war which was then pending, felt very angry at the former. He went into the camp of the Lamanites, scaled the walls of the city and made his way from place to place until he found the king. He threw a javelin into his heart, but, before dying, he awoke his servants and they pursued Teaneum and killed him. His death caused great sorrow in the camp of the Nephites. Moroni and Lehi, especially, mourned his loss, for he had long been their companion in arms, had proved capable in great emergencies, and had ever been a faithful friend to liberty and his country. The following day Moroni defeated the Lamanites with great slaughter, and drove them out of the country.

Thus ended a very disastrous war of six years duration, in which many severe battles had been fought. It has probably seldom been surpassed in destructive results in proportion to the numbers engaged. After Moroni had fortified the most exposed parts of the land, he returned to Zarahemla, and Helaman returned home. The former gave up the command of the army to Moronihah, his son, that he might end his days in peace. Pahoran again occupied the judgment seat, and Helaman resumed his labors in the ministry. There was a general righting up of both church and state affairs. The return of the blessings of peace and of the people to the ordinary duties of life, again brought abundance and wealth.

Helaman, who had received the sacred records from Alma, died. He had not only ministered much to the people in sacred things, but had, as well, proven himself a very able military leader, admirably combining, in his person, the office of prophet and general. His death occurred in the year 56, B. C.

In the beginning of the year 55, B. C., Shiblon took possession of the sacred records. He was probably the brother of Helaman. The death of General Moroni also took place about this time. He had commanded the Nephite armies for fourteen years, in a very critical period of their history. He died in the prime of manhood. He was appointed to the office of commander-in-chief, in the eighteenth year of the reign of the judges, at the age of twenty-five, and died in the thirty-sixth year. He was forty-two years old at the time of his death. He was a man of rare abilities. With a clear sense of justice, he appears to have ever administered it with firmness, but tempered with mercy when the public interests would admit of it. He was broad and comprehensive in his views, with a quick intuitive perception of the relations of cause and effect. For this reason he was very uniformly successful in his plans. He could decide quickly, and, having decided, he acted with an energy that was terrible to an enemy.

(To be Continued.)

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

DURING the night of the 26th of June, Joseph was wakeful and evidently impressed with forebodings of the fate that awaited him. They did not retire to bed until a late hour. Joseph and Hyrum occupied the only bed in the room, while their friends lay side by side on the mattresses on the floor. The report of a gun fired close by the jail caused Joseph to arise, leave the bed and lay himself on the floor. He laid down between Brother John S. Fullmer, who was on his right, and Brother Dan Jones, who was on his left. Joseph laid out his right arm, and said to Brother Fullmer, "Lay your head on my arm for a pillow, Brother John;" and when all were quiet they conversed in a low tone about the prospect of their deliverance. Joseph had presentiments that he had to die, and so expressed himself; but said, "I would like to see my family again," and "I would to God that I could preach to the Saints in Nauvoo once more." Brother Fullmer tried to cheer him, saying he thought he would often have the privilege. Joseph thanked him for the remarks and good feelings expressed by him.

Dr. Richards had been sitting up writing, and when he finished, he retired to the bed which Joseph had left. When all were apparently fast asleep, Joseph asked Brother Dan Jones, in a whisper, "Are you afraid to die?"

He replied, "Has the time come, think you? Engaged in such a cause I do not think that death would have many terrors."

Joseph said to him, "You will yet see Wales and fulfill the mission appointed you, before you die."

In the morning Joseph requested Brother Jones to descend to make some inquiries of the guard of the jail respecting the noise made in the night. The officer of the guard was a man by the name of Frank Worrell; he was one of the Carthage Greys. He replied very bitterly to Brother Jones' inquiries, and said:

"We have had too much trouble to bring old Joe here to let him ever escape alive; and, unless you want to die with him, you

had better leave before sundown: and you are not a d——d bit better than him for taking his part, and you'll see that I can prophesy better than old Joe, for neither he nor his brother, nor anyone who will remain with them, will see the sun set to-day."

Joseph then directed Brother Jones to go to Governor Ford and inform him what he had been told by the officer of the guard. While going on this errand, he saw an assemblage of men, and heard one of them, who was apparently a leader, making a speech. Among other remarks he said:

"Our troops will be discharged this morning in obedience to orders, and for a sham we will leave the town; but when the governor and the McDonough troops have left for Nauvoo this forenoon, we will return and kill those men, if we have to tear the jail down."

This sentiment was applauded by three cheers from the crowd.

To the governor, Captain Jones told what had occurred in the night, what the officer of the guard had said and what he had heard while coming to see him; and he earnestly besought him to avert the danger. Ford replied:

"You are unnecessarily alarmed for the fate of your friends, sir; the people are not that cruel."

Irritated by these remarks Jones urged the necessity of placing better men to guard them than professed assassins, and said:

"The Messrs. Smith are American citizens, and have surrendered themselves to your Excellency upon your pledging your honor for their safety; they are also Master Masons, and as such I demand of you the protection of their lives."

At this Governor Ford's face turned pale, and Captain Jones remarked:

"If you do not do this, I have but one more desire, and that is, if you leave their lives in the hands of those men to be sacrificed——."

"What is that, sir?" He asked in a hurried tone.

"It is," said Jones, "that the Almighty will preserve my life to a proper time and place, that I may testify that you have been timely warned of their danger."

After this conversation he returned to the prison, but the guard would not let him enter. He then went back to the hotel and found the governor standing in front of the troops from McDonough County, who were in line ready to escort him to Nauvoo. The troops who had been disarmed retired to the rear, and as they did so, they shouted loudly that they were only going a short distance out of town when they would return and "kill old Joe and Hyrum." These threats the governor must have heard, but he took no notice of them, even when Brother Jones called his attention to them. He also requested the governor to fulfill his promise, and to give him passports for himself and friends to pass in and out of prison; but he refused. He, however, told General Demming to write one for Dr. Willard Richards, who was Joseph's private secretary. While waiting for this, Brother Jones' life was threatened, and Chauncey L. Higbee said to him in the street, "We are determined to kill Joe and Hyrum, and you had better go away to save yourself."

The governor afterwards gave Brother Cyrus H. Wheelock a passport, he having applied to him at Joseph's request.

From him also the governor heard of the numerous threats which were made against Joseph and Hyrum; but they had no effect upon him. Brother Wheelock states that previous to leaving Carthage for Nauvoo, which he did that morning, he said to the governor:

"Sir, you must be aware by this time that the prisoners have no fears in relation to any lawful demands made against them,

but you have heard sufficient to justify you in the belief that their enemies would destroy them if they had them in their power; and now, sir, I am about to leave for Nauvoo, and I fear for those men; they are safe as regards the law, but they are not safe from the hands of traitors, and midnight assassins, who thirst for their blood, and have determined to spill it; and under these circumstances I leave you with a heavy heart."

To this Ford replied:

"I was never in such a dilemma in my life; but your friends shall be protected, and have a fair trial by the law; in this *pledge* I am not alone; I have obtained the *pledge* of the whole of the army to sustain me."

(To be Continued.)

A REMINISCENCE.

BY W. C. S.

(Continued.)

BROTHER James Emmett, one of our party, understood a little of the Sioux language, and one of the Ponca chiefs could converse in this language. Brother Emmett was asked to find out how far the Poncas lived from the camp. The chief told him three sleeps, or, as he understood it, three days' travel for our cattle; but we afterwards learned that the chief meant three days' and nights' travel with horses (one hundred and fifty miles).

The country over which we traveled the first three days was very rough for our wagons.

The name of the chief of the Poncas was *Tu-nugar-number*, which means, two buffalo bulls. He was thus named because he once killed two bulls, while they were running through the village.

On the fourth day this chief came to us, saying he and his party had killed three buffaloes. Brother Miller ordered the camp to stop near a small stream close by, and send for the dead animals, that we might have buffalo meat for dinner. This was the first time we had had meat for ten weeks.

A team was sent, and the meat soon arrived, and was distributed through the camp.

It was a novel scene, I assure you, to see us each with a stick and a piece of meat stuck on the end of it, roasting, or broiling it, before the fire. This was the first buffalo meat we had ever eaten, and we all thought it the sweetest and best meat we ever tasted.

We remained here until two o'clock, p. m., the next day, when but little remained of the buffaloes, except the bones. Several more were killed before we reached the village. The meat of some was dried, but all the prime pieces were eaten.

On the eleventh day we camped within two miles of their village, and three miles from where we located for the winter. No sooner had we unyoked our cattle than we were visited by nearly all the nation, old and young. All wanted to see us. Many of them had never seen an ox before, and but few had seen any white men.

A council of the chiefs and braves, or warriors, was called, to meet with our brethren. The chief told his people that he had invited us to stay on their land during the winter. That we wanted timber for building houses and for fuel, and pasture for our cattle. He said they had plenty of both—more than they or we needed—and he wanted his braves to say that we could have it. In return, he told them we would build them houses, plow and plant some land for their squaws, and give them some flour. He then asked for an expression of their feelings.

Several of the old men spoke, and all said we were welcome to come and get what we wanted.

The Poncas numbered about two thousand souls.

After the meeting dismissed some thirty of the braves, or soldiers, favored us with a war dance.

The musical instrument used for this was used at all the dances I ever saw while with them. It was like a tambourine, and about the same size. This is beaten as you would beat a drum. The braves formed in a circle, and at every beat of the instrument (and there were perhaps seventy strokes to the minute) they would jump up, at the same time bending forward in a half-stooping position, and passing around as they jumped, yelling and hallooing in a most frightful manner.

All they lacked at this dance to make it a perfect war dance, were the scalps of some whom they had killed in battle.

This drumming, yelling and jumping continued for about fifteen minutes, when all the Indians left the camp for their own village.

We were about one mile from the Missouri River, and near the mouth of Swift or Running-Water River, and where the Indians raise a little corn.

The next day the whole village turned out to visit us. They wanted us to trade with them by giving them flour, sugar, coffee, etc., for moccasins, buckskins, etc. A great many exchanges were made, to the satisfaction of both parties. The Indians, however, had by far the best of the bargains, as we found out the next morning, for many of us were minus an ax, a kettle, pan, cup, knife or something that was used daily about our camp; and all these things we learned had been taken by our Indian visitors.

As soon as this was known to the chiefs, they ordered all who had these articles to return them to our camp. A few tin cups, sauce pans, milk pans and such things were brought back, but not a titling of what were taken.

After this but few were allowed to visit us. The chief appointed two Indians to be at our camp every day, to keep them away, or keep them from stealing.

In about three weeks a number of houses were ready for the Saints to occupy, and about two-thirds of our people were housed for the winter.

While this was being done I had been kept busy shoe-mending; and very often I would be called upon to mend an Indian's bridle or his bullet pouch, which I did cheerfully, and to their satisfaction.

About the first of October the Ponca chief came to Brother Miller, and informed him that they were about to start for their winter hunting ground, to hunt buffalo, elk and deer, to get robes and meat, and wished to have a few of our young men accompany them. He mentioned me, stating that I was good and kind to his people mending bullet pouches, etc., for them. That same evening, after several of our young men had proposed to go with the Indians on their hunt, Bishop Miller said, calling me by name, "I would like you to go with them if you had not those fearful sores on your legs. The chiefs and some braves have taken quite a liking to you, and I feel, Brother S—, as though you would do much good by going among them on this journey, but I dare not ask you to go with such legs."

A peculiar feeling came over me while he was speaking, and I was led to say, "Brother Miller, if you say I can accomplish good by going with those Indians, I will go. I have no fears about my legs or myself; if anything should occur, that I should never return, I have no relatives in camp to mourn my loss. This weak, deformed body of mine can be better

spared than those who are able bodied, all of whom are needed for the protection of the camp."

He there and then appointed me to go, and blessed me in the name of the Lord. He said that I should do much good, and have exceeding faith in the God of Israel, who would guide and direct me in a marvelous manner.

The next day we started. Our company consisted of Brothers John Kay, who was going to do a little trading with and gunsmithing for the Indians, Frederick Bainbridge, his teamster, four young brethren and myself, with the Ponca nation, which numbered two thousand souls, with all their lodges, camp kettles, etc.

(To be Continued.)

FUN WITH A SPIDER.—Spiders, in many respects are just like other animals, they can be tamed and petted, and taught a great many lessons, and which they will learn as readily as a dog or cat. But you must take the trouble to study their ways, and get on the good side of them. One day I had been reading in a book how spiders manage to get their webs across streams and roads, and from the top of one tall tree to another. I went out and caught a large garden spider, one of those blue-gray sprawling fellows, and fixed him up for my experiment. I took a stick about eighteen inches in length and fastened a piece of iron to one end of it, so that the stick would stand upon that end of itself. Then I put this in the center of a large tub half full of water, and placed the spider on the top of the stick. I wanted to see if it could get to the "land," which was the edge of the tub, without any help. He ran down first on one side of the stick and then the other; each time he would stop when he reached the water, and, shaking his foot as the cat does, he would run up again. At last he came to the conclusion that he was entire'y surrounded by water—on an island, in fact. After remaining perfectly quiet for a long while, during which, I have no doubt, he was arranging his plans, he began running around the top of the stick, and throwing out great coils of web with his hind feet. In a few minutes little fine strings of web were floating away in the slight breeze that was blowing. After a little, one of these threads touched the edge of the tub and stuck fast as all spider webs will do. This was just what Mr. Spider was looking for, and the next minute he took hold of his web and gave a jerk as a sailor does with a rope when he wishes to see how strong it is or make it fast. Having satisfied himself that it was fast at the other end, he gathered it in till it was tight and straight, and then ran on it to the shore—a rescued castaway.

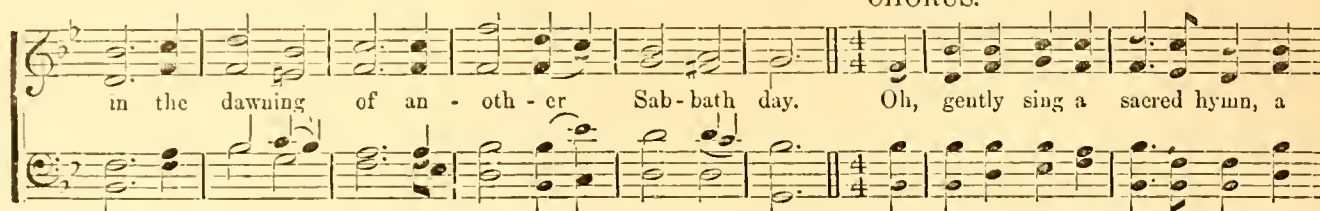
THE HUMORS OF TYPOGRAPHY.—During the Mexican war one of the newspapers hurriedly announced an important item of news from Mexico, that General Pillow and thirty-seven of his men had been lost in a battle (battle). Some other paper informed the public not long ago that a man was brought before the court on a charge of stealing a small ox (box) from a lady's workbag. A rat (raft), says another paper, descending a river, came in contact with a steamboat, and so serious was the injury to the boat that great exertions were necessary to save it. A contemporary once stated that the Russian General Backmoffskowsky was found dead with a long word (sword) in his mouth. It was, perhaps, the same paper that, in giving a description of a battle between the Poles and the Russians, said the enemy was repulsed with great laughter (slaughter).

SABBATH SCHOOL OPENING HYMN.

By R. B. BAIRD.



CHORUS.



Again we meet in Sunday school
To learn the laws of God,
That we may follow in the path
Our blessed Savior trod.

We eat and drink the sacrament
In memory of our Lord,
Who died that we might be redeemed,
According to His word.

O God, our Father, let Thy grace
Be shed around, we pray;
And grant that we may treasure up
The good we hear to-day.

To Him who gave this day for rest
Our thanks we freely give,
And all our errors through the week
We ask Him to forgive.

NOT FIT TO BE KISSED.

By J. H. W.

"What ails papa's mouf?" said a sweet little girl,
Her bright laugh revealing her teeth white as pearl;
"I love him and kiss him, and sit on his knee,
But the kisses don't smell good when he kisses me.

"Now, mamma!"—her eyes opening wide as she spoke—
"Do you like nasty kisses of 'bacco and smoke?
They might do for boys, but for ladies and girls
I don't think them nice!" then she tossed her bright curls.

"Don't nobody's papa have a mouf nice and clean,
With kisses like yours, mamma, that's what I mean?
I want to kiss papa, I love him so well;
But kisses don't taste good that have such a smell.

"It's nasty to smoke and eat 'bacco, and spit,
And the kisses a'm' good and sweet, not a bit;"
And her innocent face wore a look of disgust
As she gave out her verdict, so earnest and just.

Yes, yes, little darling! your wisdom has seen
That kisses for daughters and wives should be clean;
For kisses lose something of nectar and bliss
From mouths that are stained and unfit for a kiss.

You cannot dream yourself into a character; you must
hammer and forge yourself one.

THE answer to the Enigma published in No. 11 is JUVENILE INSTRUCTOR. We have received correct solutions from Wm. G. Brewer, Heneferville; Peter O. Hansen, Hyrum; Christine Peterson, Ann Peterson, Huntsville; W. A. Walker, Big Cottonwood; Mary Keller, Anna Keller, Manti; Jas. T. Rigby, Hooperville; Louis J. Holther, Jr., J. V. Bluth, Ogden; Jesse P. Holt, Jr., Spanish Fork; Albert Wagstaff, Farmers' Ward; R. E. Jackson, Toquerville; Hattie Clough, Cohoes, N. Y.; Matilda Weeks, Kewanee, Ills.; Ephraim Engberg, Mary Rasmussen, Annie Thomas, Eliza J. Jones, Martha J. Haslam, James Leatham, Jr., Salt Lake City.

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